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aration; 7) Chedorlaomer; 8) the covenant; 9) Hagar—circumcision; 10) Sodom; 11) Gerar and Beersheba; 12) temptation; 13) Machpelah; 14) Isaac's marriage; 15) closing years—death. The writer has formally adopted no theory of the documents of Genesis, his chief authority. He understands the narrative of that book to have been derived from different sources and to have been worked up by a compiler into a consistent and fairly complete biography, and this with the hints obtained from later Scripture gives us a finished picture of the patriarch.

Partly because the biblical narrative itself is so full, and hence a biography of Abraham must consist largely of material already very familiar, partly because the outside sources, at this early period, are comparatively rare and unreliable and partly also because of the failure of the writer to build his work upon a scientific interpretation of the records given us in Genesis, this volume is not so valuable as some others of the series of which it is a part.

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### SOLOMON: HIS LIFE AND TIMES.\*

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This book is written by Canon Farrar, who is known as a prolific writer and profound biblical scholar. In it are all the characteristics which we would expect to find in a book written by its distinguished author. The influence which surrounded the childhood and youth of Solomon,—his accession to the throne,—the initial troubles of his reign,—his notable sacrifice and dream,—the splendor of his court,—the building of the temple—its plan and aspect,—the other buildings and cities which added to the glory of the kingdom, and the marvelously extended commerce which laid under contribution the products and wealth of the surrounding nations, are pictured with an artist's skill, and we are made to see "Solomon in all his glory."

The chapter on the decline of Solomon is the saddest and most instructive in the book. The depth of the decline is thus presented at the close of the chapter. "He changed the true Israel into a feeble Simulacrum of Egypt,—a pale reflex of Phœnicia. He stands out to kings as a conspicuous warning against the way in which they should not walk. He found a people free, he left them enslaved; he found them unburdened, he left them oppressed; he found them simple, he left them luxurious; he found them inclined to be faithful to one God, he left them indifferent to the abominations of heathendom which they saw practiced under the very shadow of his palace and his shrine; he found them occupying a unique position as providential witnesses to one saving truth, he left them a nation like other nations, only weaker in power and exhausted in resources."

The remainder of the book is mainly devoted to a careful consideration of the wisdom of Solomon and books attributed to him. He says, "If Solomon's authorship of the Song of Songs must be regarded as being in the highest degree dubious, it must now be looked upon as a certain result of advancing knowledge that he was not the author of Ecclesiastes." "In the Book of Proverbs, more probably by far than in the other books attributed to Solomon, we may possess some of his contributions to the thought of the world."

This book should be in the library of every thoughtful and devout student of the Bible.

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\* SOLOMON: HIS LIFE AND TIMES. By Rev. F. W. Farrar, D. D., F. R. S., Archdeacon and Canon of Westminster; and Chaplain in ordinary to the Queen. New York: Anson D. F. Randolph & Co., 38 West Twenty-third Street.